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REPORTS.

ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT.¹

Vol. XLIII.

Pp. 1-29. Schlechta-Wssehrd, in his article on Firdusi's poem, 'Jussuf and Suleicha' (ZDMG. 41, 577; A. J. P. X 237), said that it was based on Sura (12) Joseph in the Korân and on rabbinical traditions. M. Grünbaum, however, shows that both the Arabic and the Persian legend owe very little to the Jewish Hagada; the Persian having gone its own way, just as the Sura 12, which deviates in many particulars from the Biblical narrative. The connection between Sura 12 and the Talmudic *הגדה* is traced. A short time after this article was written Schlechta-Wssehrd published a German translation of Firdusi's Jussuf and Suleicha (1889), which is commented upon by Grünbaum in another article, Vol. 44, 445-477; at the same time there are added some notes on the 'Poema de José' and the 'Leyendas de José hijo de Jacob y de Alejandro Magno,' por F. Guillén Roblei (1888), two Spanish versions of the same Persian poem.

Pp. 30-52, 609-13. P. Horn prints transliteration and translation of Fargard the 6th and 17th, with an excursus on the decipherment of the Pahlavi-papyri of the Royal Museum at Berlin.

Pp. 53-68. O. Böhtlingk examines the epic peculiarities of Books I-IV and VII of the Rāmâyana, edited by Gorrescio, and shows that they are not archaic, but later formations, based on the analogy of other forms for the sake of the metre, and that this is the reason why they disappear so soon.

Pp. 69-98. The oldest Turkish poem, next to the Kudatku Bilik, composed in the year 463 of the Hejira, is that on the Patriarch Joseph, described by L. Fleischer in the Catalogue of the Dresden Library, No. 419. It was composed in 1233 A. D. by a certain 'Alî. Th. Houtsma edits the text and translation on the basis of two MSS belonging respectively to the libraries of Berlin and Dresden. A third MS, at Gotha, differs materially from the former two. The contents are the same as Firdusi's 'Jussuf and Suleicha.'

Pp. 99-120, and Vol. 44, 373-89. K. Vollers. Notes on the viceregal library at Kairo, (a) the historical works and MSS and (b) the medical books. V. also shows, Vol. 44, 390, that 'Aš-Ša'rânî' in the P. N. 'Abd-el Wahnâb b. Aḥmed Aš-Ša'rânî does not mean 'the hairy' (hair = شعر); but that his name Ša'râwî is a Nisbe-formation from Ša'ra, his birthplace, while Ša'rânî is the same form derived from the ward Bab-eš-Ša'rîja, his place of residence in Kairo.

¹ See A. J. P. X 237.

Pp. 121-7. R. J. H. Gottheil prints addenda and corrigenda to his 'A List of Plants and their Properties from the Menārath Qudhšê of Gregorius bar 'Ebhṛāyâ'; in Vol. 44, 392 he has a note on the name of a lexicographical treatise by Ḥonein bar Ishâq.

Pp. 128-76, 273-96 and Vol. 44, 702-4. G. Bühler received not long ago from Dr. J. Burgess new squeezes of the inscriptions bearing the name of Pyadasi, the Açoka of Southern Buddhists. These edicts exist in various recensions: (1) that of Girnâr, (2) that at Khâlî, (3) the Shâhbâzgarhi version, (4) the Mansehra edicts, and (5) that of Babra. B. published first the Shâhbâzgarhi version of 14 edicts, with constant reference to Prof. Sénart's work (J. A. 1888, Vols. XI and XII).¹ Notes on the Northern Indian alphabet precede the Devanâgarî text, Latin transliteration and a running commentary. Edict XIII is published in the three versions of Shâhbâzgarhi, Khâlî and Girnâr. In the second and the third paper B. studies in the same manner the 14 edicts of the Mansehra version. The writing differs but slightly from that of the Shâhbâzgarhi edicts.

Pp. 177-99. In his third article on comparative studies in Semitic philology J. Barth shows that the *y*-imperfect of the Qal in the North-Semitic languages was not so rare as scholars generally believe. Many imperfects which have thus far been considered Hiphil-forms are Qal-imperfects. The original *y*-imperfect was either supplanted by the *u*-imperfect or changed into the transitive *a*-imperfect.

Pp. 192-205. P. Jensen. On prefixes to nouns in Assyrian. Barth, ZA. II III, had shown that the nominal prefix *n*- in Assyrian goes back to an earlier Semitic *m*-, and that the *n*- was a result of dissimilation in words containing a labial *m*, *b* or *p*; the only exceptions being *nannaru*, *mamîtu*, *oath*, and *mûšabu*, dwelling, *našaddu* probably being a Niphal derivative. J. believes that *mamîtu* is from **mamû*,² and *mamlu*, strong, from *ṣm-m-l*; the prefix *mu*- is due to the influence of the participial forms in *mu*-; *našaddu* he reads *nawaddu* from *נָוַד*; in *nadušu*, *ni'lu*, *nallutu*, *nannu*, *nannaru* and *naççaru* the prefix *n*-, instead of *m*-, is due to the following lingual; for *nug-gat* read *nuk-kum* from *nakamu*, whence also *ikkimu*, revenge (but see Del. Wört. 394).

Pp. 206-72. W. Bacher describes the literary apparatus of Elias Levita and mentions the authorities which he quotes in his works; he shows what L. has done as interpreter and critic of his predecessors; his merit as a grammarian and lexicographer; his importance as a student of the Targum and the Massorah, and his contributions to the exegesis of the Bible. On p. 534 we find an additional remark on the notation of Hebrew accents.

Pp. 297-307. The *Rasavâhîni* is a collection of 103 Buddhistic stories of a legendary character, of which the first forty are Hindu, the rest Sinhalese. They are divided into ten books called *Vaggâs*, each book containing ten stories. The last three are not counted in. The first four were edited by Spiegel in his *Anecdota Pâlica*. Steen Konow edits text and German translation of Nos. 5 and 6.

¹ A. J. P. X 488.

² *mamîtu* instead of *namîtu* may be due to the fact that we have already *namîtu* from *namû*.

Pp. 308-12. Peshotan Sanjana, in his book 'Next-of-kin Marriages in Old Irân' (London, 1888), asserts that the remarks of the Greek writers concerning such marriages were worthless; that neither the Avesta nor the Pahlavi-books ever recommended such a practice, and that the words *χwaetvadaθa* (Zend) and *χwetūkdas* (Pahl.) simply mean gift of communion. E. W. West, however, has proved that in Pahlavi the word really meant next-of-kin marriage. Hübschmann now shows that Sanjana is right as far as the teaching of the Avesta goes, while, on the other hand, the testimony of the Greeks and the Armenians has to be upheld. E. Kuhn (p. 618) adds another proof of this custom from G. Hoffmann's *Auszüge aus syrischen Akten persischer Märtyrer*.

Pp. 317-26. F. Praetorius contributes a paper on Hamitic elements in the Ethiopic language, showing their influence, especially upon the Amharic.

Pp. 327-8. Th. Nöldeke has a remark on As-Sabtī, son of Harūn-ar-Rashīd.

Pp. 329-52. Sprenger reviews E. C. Sachau's edition of Alberuni's *India* (in two volumes, London, 1888).—Kamphausen bestows high praise on E. Kautzsch and A. Socin's translation of *Genesis*, and Leuman notices G. Bühler's biography of the Jaina monk Hemacandra, the pupil of Devacandra.

Pp. 353-87. K. G. Jacob begins a series of studies of the commerce in the Middle Ages between the Caspian and the Baltic, with a discussion on the amber. Speaking of Oppert's view that the Assyrians knew the amber, he repeats the mistake of some of his predecessors by quoting II Rawl. 28, instead of I Rawl. Hebr. *חֲרֻבָּה* (Exod. 30, 34) is = Arabic *sacal* (amber). He then treats of the meaning of 'Kahrubā' in the Middle Ages and in modern times. E. Rehatsek (p. 673) sends an additional remark to this article.

Pp. 388-414. T. Guidi. *East Syrian Bishops in the fifth to the seventh century*.

Pp. 415-63, 555-78 and Vol. 44, 478. K. Himly sends two articles on terms in games, other than chess, tracing their oriental or occidental origin.

Pp. 464-7. H. Jacobi, the distinguished Jain scholar, discusses the *Udgatā-metre*.

Pp. 468-524. G. A. Grierson continues his specimens of the Bihārī language (from Vol. 29, 617); he examines the Bhoj'pūrī dialect and edits a song with translation into English.

Pp. 525-34. W. Bang sends ten pages of notes on the Achaemenian inscriptions, with an additional remark (p. 674) on the religion of the Achaemenians.

Pp. 535-54. Nöldeke has a long review of K. Kessler's *Mani* (Vol. I, Berlin, 1889), agreeing, on the whole, with A. Müller (*Theolog. Literaturzeitung*, 1890, No. 4) and Rahlfs in *G. G. A.* 1889, No. 23, that the book contains a number of great mistakes. Vol. 44, 399, he prints an additional note on the river Strangas.—E. Meyer calls attention to the important book by Th. Nöldeke on Persian history (Leipzig, 1887).

Pp. 579-89. W. Geiger. *Balūčī texts and translation*, being the modern Iranian dialect spoken in Beluchistan. Vol. 44, 549-61 we find two very

favorable reviews by Bartholomae and Hübschmann of the same scholar's 'Dialectspaltung im Balûči,' and 'Etymologie des Balûči' (München, 1889 and 1890).

Pp. 590-5. O. Roth explains Kātyāyana (ed. Weber, pp. 356, 362 and 366) on the fire-drill, a later improvement on the primitive fire-sticks.

Pp. 596-606. P. Böhrtlingk believes, against P. Peterson, that Nārāyaṇa is not the author of the Hidopadeṣa; he also examines several cases of alleged irregularities in language in Hiraṇyakeṣin's Gṛhjasūtra (edited by I. Kirste); and discusses again the legend of the goat and the knife (Mahābhārata, ed. Calc. II 2193), differing from the interpretation of the same story as given by R. Pischel in his 'Vedische Studien,' I 182. The discussion is continued by R. Roth, in Vol. 44, 371 f., whom Böhrtlingk answers (ib. pp. 493-4), while Pischel (ib. 497-500) defends his interpretation against the objections raised by Böhrtlingk and Roth.

Pp. 607-8. Böhrtlingk combats some statements touching attraction in gender in Sanskrit, made by O. Franke in his book 'Die Indischen Genusregeln.' In Vol. 44, 481 ff. Franke prints an answer to Böhrtlingk's objections.

Pp. 613-15. W. Bacher mentions עפרא לפומיה 'dust in the mouth,' a Jewish-Aramean proverb, analogous to the Arabic saying discussed by Goldziher in Vol. 42, 587.¹

Pp. 616-18. F. Praetorius, discussing the Arabic term ḥarfū'linkāri, hardly knows how to explain it. It is evidently the same as the Assyrian enclitic particle -u = nonne, ne, e. g. anakû, am I not?; also compare Ethiopic hû and perhaps Hebrew הוּ.

Pp. 619-52 are taken up by an article of J. Zubaty on the structure of the trishṭubh- and the jagati-metre in the Mahābhārata.

Pp. 653-63. The famous discoveries, by Eduard Glaser, of Sabeian and South-Arabic inscriptions, have called forth several articles and reviews. F. Hommel speaks of the South-Semitic word for wine, with special reference to the Sabeian inscription, Glaser No. 12, to which is added a postscript by Glaser (pp. 662-3). Against Hommel, P. Jensen, in Vol. 44, 705, shows that also the Assyro-Babylonian had the common word for wine, 'inu,' comparing V Rawl. 52, 64-65a and II Rawl. 25, 38ab; Del. Lesest.³, p. 84, col. iv, 15. Hommel's article was, on the whole, a polemic against J. H. Mordtmann. The latter prints a reply in Vol. 44, p. 201. For further articles see below.

Pp. 664-70. C. Bartholomae contributes some Aryan notes, interpreting passages of the Rīgveda and the Avesta.

Pp. 671-3. R. von Stackelberg continues his Ossetian studies (see Vol. 42, Heft 3).²

Pp. 675-706. Nöldeke reviews G. Cardahi's Pardaisa dha Edhen seu Paradisus Eden. Carmina auctore Mār Ebed Isō Sobensi and H. Gismondī's Ebed-Iesu Sobensis carmina selecta ex libro Paradisus (sic!) Eden (Beyrouth, 1889

¹A. J. P. X 236.

²A. J. P. X 234.

and 1888).—Stickel pays high tribute to H. Lavoix's *Catalogue des monnaies Musulmanes de la Bibliothèque Nationale. Khalifes Orientaux* (Paris, 1887), and H. Schils recommends C. de Harlez's edition of *Yih-king* (Bruxelles, 1889).

A. Socin closes the volume with a short memorial sketch of the late Heinrich Thorbecke (born 14 March, 1837, and died 3 Jan. 1890).

Vol. XLIV.

Pp. 1-82. Dr. Kühnau publishes the metrical collections of the late Prof. Stenzler. The collections of metrical systems based on the Vedic literature are to a great extent antiquated, while those based on the later Sanskrit literature, the renaissance, are of the greatest importance, since they enable us to observe the spread of the metrical systems during that period. Kühnau observes the chronological order, the period of Kalidâsa forming the centre around which the others are grouped.

Pp. 83-97. R. Simon examines the three main groups of the four-syllable Pâda-systems of the Çloka in Pâli, the Buddhistic literature.

Pp. 97-141 contain text and German translation, by F. Rückert, of the Love-songs of Dshâmi.

Pp. 142-53. E. Wilhelm, in an article on priests and heretics in ancient Irân, based on the study of the Avesta, shows that the conflict between the state and church is by no means confined to the Christian church, but is found even in those early days and carried on with a full appreciation of its importance.

Pp. 154-64. M. Wolff has a word on religion and philosophy as conceived by Sa'adya al Fayyûmî. S. is the great forerunner of those who maintain that religion and philosophy do not necessarily contradict each other.

Pp. 165-8. T. Goldziher. The title 'ship of the desert' given to the camel — a pendant to the Homeric *ἄλδς ἱπποί* (δ 708) = ships—shows that the early Arabians were a seafaring nation. A second note treats of the formulas of confession among the Almohades.

P. 169. Wellhausen corrects two mistakes of E. Glaser with respect to the priests of Ruxahât, and the date of the siege of Medina by Tubba', a prince from Southern Arabia, which took place in the middle of the sixth century A. D., not c. 300 A. D., as Glaser believes.

Pp. 173-95. J. H. Mordtmann reviews E. Glaser's sketch of the history of Arabia, from the earliest time to Muhammad (Part I), and Hommel's remarks on the historical gain from the South-Arabic inscriptions discovered by Glaser (Munic, 1889). Glaser had questioned many statements made by Mordtmann and D. H. Müller in their 'Sabäische Denkmäler.' M. now answers Glaser, combating many of the latter's statements and inferences as well as readings and interpretations. On pp. 501-20 A. Sprenger criticises Mordtmann's remarks on the character and the history of the Minneans. He also reviews E. Glaser's sketch of the history and geography of Arabia (Berlin, 1890) with special reference to Glaser's words (p. 377) that 'the name Ophir has nothing to do

with the Maḥritic a'fur (red) because the latter was pronounced with 'Ain. Sprenger's identification has to be given up.' S. maintains that Ophir is = *ἄπυρος*, denoting properly the color, not the place where the most valued gold was found. The χρυσὸς ἄπυρος, aurum apyron, was a very costly species of reddish gold. On pp. 721-6 we find Glaser's answer to Sprenger's remarks. G. considers Ophir a geographical name, and believes that the Ophir- and Paradise-legends cannot be treated separately. Glaser thought that he had found the Paradise-river Gihon (גִּיחֹן) in the Arabic Ġaiḥān in Central Arabia; but Nöldeke, on pp. 699 f., shows that Bekri, Glaser's authority, was wrong. The Ġaiḥān, as shown by Jâqût, is the Pyramus river, which in Arabic writers was, without reason, named Ġaiḥān, after the name of the Paradise-river.

Pp. 196-200. Brünnow has words of high praise for C. Bezold's *Catalogue of the cuneiform tablets in the Kouyunjik collection of the British Museum* (Vol. I, London, 1889).

P. 202. Wüstenfeld corrects three mistakes which had crept into his 'Comparative tables of Muhammadan and Christian chronology.'

Pp. 203-55. The Sarts and their language are treated by H. Vambéry. The Sarts, originally an Iranian people, had changed their mother-tongue for the Turkish. The name Sart is connected with that of the river Jaxartes. Jaxartes is the Turkish jaka sari, 'the country along the river,' and jaka sarti denoted 'the people living along the banks of a river.' The purely local name became in time an ethnological one. Sart denoted the settler in distinction from the nomadic tribes. Of the greatest importance for the study of their customs and habits are the popular proverbs, published by M. N. Ostroumow. They are written in Persian or in the Turkish dialect common to all the inhabitants of Central Asia, called the Usbek dialect. Vambéry prints and translates 486 proverbs.

Pp. 256-66. F. Kühnert discusses the question whether the Chinese tsiet-k'í is the name for every single solar term, the twenty-fourth part of a solar year, and whether the invisible star k'í is our solar cycle of twenty-eight years; he comes to the conclusion that the uneven solar terms are called tsiet and the even k'í. The combination of the two, tsiet-k'í, denotes the solar terms as a whole, as the tsiet + k'í's.

Pp. 267-320. On the basis of three new MSS, L. Blumenthal prints his doctor-dissertation entitled: "Critical Emendations to Gustav Bickell's *Kalīlah and Dimmah*, being an ancient Syriac translation of the Sanskrit 'Fürstenspiegel.'"

Pp. 321-38. Bartholomae, in his 'Studien zur indogermanischen Sprachgeschichte,' I (1890), 81-116, objected to Oldenberg's treatment of the Abhi-nihita Sandhi in the latter's edition of the *Rigveda*. O. replies to these objections, examines Bartholomae's theory of the nature and origin of the A. S. and adds his own views.

Pp. 339-62. J. Jolly sends contributions to the history of Indian law. (1). On yât (= to pay) and vaira yâtana (= payment of the blood-money) based on Manu VIII 158. (2). Indian polyandry and Persian marriages of next-of-kin

in Brihaspati are proved to have existed very early. It is by no means the marriage with a deceased husband's brother, but a marriage with several brothers at the same time. This is an additional proof of the truth of Hübschmann's statements in Vol. 43, 308. (3). Theory and practice in legal proceedings under the Old Hindu law.

Pp. 363-72. W. Bang shows that the Pahlavi version of the Gathas strictly follows the order of words of the original. If this is established it will prove a great help for the study of the original texts. Then follows a discussion of Yasna XXVIII 1-4.

Pp. 393-400. Among the Book Notices we find a review by Bacher of H. Strack's edition of the Mishnah tract 'Shabbath'; and by Wellhausen of C. Brockelmann's *Ibn al-Athîr's Kâmil fit-ta'rix* and its relation to *Tâbarî's Ahbâr errusul walmulâk*.

Pp. 401-44. A. Fischer publishes new extracts from Aḍ-Ḍahabî's *Taḍhib-at-Taḥdîb* and Ibn An-Nağğâr's *Kamâl*, as a supplement to his book 'Biographies of authorities quoted by Ibn Ishâq' (Leiden, Brill).

M. J. de Goeje believes that *Zâr*, the name of ghosts troubling women in Mekka, came from Abessynia to Arabia. Also see Nöldeke on p. 701.—O. Böhtlingk sends three pages of additions and corrections to H. W. Magoun's *Asûri-Kalpa* (A. J. P. X 165-97); and then discusses, on p. 492 f. the Sanscrit root 'art,' mentioned by Oldenberg and Whitney, 'Sanskrit Roots,' p. 15.—The general belief that the Hindus exposed their female children is based on a wrong translation of a Sanscrit verb, which really means 'to put aside,' i. e. to deliver a child to the nurse immediately after its birth, instead of lifting it up, as was done in the case of boys, to give expression to one's joy.

Pp. 520-35. Nöldeke reviews (1) Chowlson's *Syrisch-nestorianische Grabinschriften* (Petersbourg, 1890); the book contains 200 sepulchral inscriptions gathered in the old graveyards of Tishpek and Tokmak in Southern Siberia, dating from the middle of the XIII to the middle of the XIV saeculum of our era; (2) Abbeloos' *Acta Mar Kardaghi* (Leipzig, 1890), and (3) H. Feige's 'Die Geschichte des Mâr 'Abhdîšd' und seines Jüngers Mâr Qardagh, herausgegeben und übersetzt' (Kiel, 1890).

Pp. 535-48. F. Hommel reviews Paul de Lagarde's *Übersicht über die im Aramäischen, Arabischen und Hebräischen übliche Bildung der Nomina* (aus dem 35. Bande der Abh. der Kgl. Gesellsch. der Wiss. zu Göttingen), Göttingen, 1889. In almost all cases H. sides with Lagarde against the statements of J. Barth in his *Nominalbildung in den Semitischen Sprachen*, Vols. I and II. According to Barth 'die Grundlagen des Lagardeschen Buches (sind) unhaltbar.' Hommel maintains that Lagarde has proved his points, and believes that 'die Grundlagen des Barth'schen Werkes unhaltbar sind'; that the work itself contains, however, a great amount of valuable material. Hommel adds to Lagarde's proofs a few more from the Assyro-Babylonian language. See also E. Nestle in *Lit. Centr. Blatt*, 1890, col. 1099. On pp. 679-700 Barth has (1) an answer to Hommel's review; (2) believes that the question whether the verb is older than the noun or vice versa, or whether both are equally old, must as yet remain an open question; (3) answers some objections raised by

Philippi in the latter's review of Barth's 'Nominalbildung' (Vol. I) in *Zeitschr. für Völkerpsychologie und Sprache*, 1890, p. 349 ff.

Pp. 563-649. Paul Horn prints the Persian text of the memoirs of the Shâh Tahmâsp I of Persia (c. 1563 A. D.), based on four MSS. One of these is at Teheran, and a copy was sent to him by Dr. Frank, the dragoman of the German embassy at Teheran. A German translation by P. Horn will shortly be published in Strassburg (Karl J. Trübner).

Pp. 650-78. The same writer describes Sassanian gems and coins, belonging to the British Museum (with three plates).

M. J. Goeje recommends E. Nöldeke and A. Müller's *Delectus veterum carminum arabicorum* (Berlin, 1890) to all students of the Semitic languages.—Nöldeke reviews C. Schiaparelli's *l'Arte poetica di Abû'l-'Abbâs 'Aḥmad b. Yaḥyâ Ta'lab*, and Ed. Mahler praises J. Epping's '*Astronomisches aus Babylon*' (Freiburg, 1889).

W. MUSS-ARNOLT.

REVUE DE PHILOGIE. Vol. X.

No. 1.

1. Pp. 1-11. Biography of Léon Renier, by Émile Chatelain. Renier was born at Charleville (Ardennes) in 1809, and died at Paris in 1885. Having completed his studies at the College of Reims, he was compelled by the vicissitudes of 1830 to suspend the further prosecution of his specialty, mathematics; and, as it seems, he was employed as foreman in a printing establishment, where he acquired experience that proved useful to him in his subsequent career as an epigraphist. In 1832 he was principal of the College of Nesle, and in 1838 he went to Paris and did editorial work for the *Journal général de l'Instruction publique*, aided in editing the *Dictionnaire encyclopédique de la France*, and worked on the *Biographie portative universelle*. In 1845 he founded the *Revue de Philologie* (first series), which was suspended after two years (and revived in 1877). Employment on the *Encyclopédie moderne* placed him henceforth beyond the reach of want. In 1847 he was given a modest position in the *Bibliothèque de l'Université* by Philippe Le Bas, and rose gradually until, on the death of Le Bas in 1860, he succeeded him as *conservateur administrateur*. Though he published a few translations and other unimportant works on Greek authors, he devoted his labors chiefly to epigraphy. The biography gives a concise account of his various missions, and his numerous important works and almost countless articles in periodicals. He discovered and published more inscriptions than any other man that has ever lived. A chair of Epigraphy was created for him in the College of France in 1861. When, in 1868, the *École des Hautes-Études* was founded by Duruy, Renier succeeded in having historical and philologicál science introduced and placed on an equal footing with physics and chemistry. For an account of other important acts, and for a portrayal of his peculiarly candid character, and the consequent opposition he met, and for a list of his works, the reader is referred to the original article.

2. P. 11. Meusel had shown (*Jahrb. für Phil.* CXXXI, 1884, p. 402 ff.) that in the classic period Roman writers usually employed *ab* before those

initial consonants of nouns which are preceded by *ab* in compd. verbs, and *a* before those preceded by *α*: as *abluo*, *averto*, hence *ab loco*, *a viro*. Max Bonnet points out that this distinction had fallen into total neglect by the sixth century, to judge from Gregory of Tours, who never uses *ab* before a consonant (nor *abs* at all). He wrote *ab stirpe*, *ab scolis*, *ab spiritu*; but these words in his day really began with prosthetic *i* or *e*, which remains in French.

3. Pp. 12-16. Interesting discussion, partly critical, of the Prologues of the Heauton Timorumenos, the Hecyra, and the Phormio, by Louis Havet.

4. Pp. 17-37. Notes on Athenian Heortology, by Albert Martin. In this article is elaborately discussed the series of festivals that began on the 6th and ended on the 9th of Pyanopsion, that is, the *Κυβερνήσια* on the 6th, the *Πυανόψια*, *᾽Οσχοφόρια*, and *᾽Επιτάφια* on the 7th, and the *Θησεία* on the 8th and 9th.

5. Pp. 38-46. Paul Tannery directs attention to the fact that while the Greek geometers in designating points and lines marked by letters in a diagram always said *τὸ Α* and *ἡ ΒΓ*, Aristotle used the older method, and said *τὸ ἐφ' ᾧ Α*, *ἡ ἐφ' ᾗ ΒΓ*. He proposes by means of this test to detect interpolations, and applies it to Meteorol. IV 5, where Aristotle demonstrates his proposition that the arc of the rainbow never exceeds a semicircle.

6. Pp. 46-48. Critical discussion of Italicus, *Ilias* 621-627, by Louis Havet.

7. Pp. 49-69. A. M. Desrousseaux, on behalf of the Conférence de philologie grecque (École des Hautes-Études), presents emendations of forty-five passages of Herodotos.

8. Pp. 70-82. Aemilius Baehrens emends thirty-seven passages in Cic. Brutus and thirty-eight in Cic. Orator; also Gellius I 7. 3.

9. Pp. 83-101. Émile Chatelain gives an account of the previous publications of the fragments of Aemilius Asper's commentary on Vergil, and publishes a new decipherment of them from the palimpsest of Corbie, now No. 12161 of the National Library of Paris, which contains the grammatical observations of Asper under the text of St. Jerome. In this article the text of Asper is printed in small capitals, letter for letter, and again underneath in ordinary form with the quotations from Vergil printed in full.

10. Pp. 102-112. Book Notices. (1). Notice of Iwan Müller's *Handbuch der klassischen Alterthumswissenschaft*, with review, chiefly very favorable, of Vol. II, by O. R. (2). Notice of Schliemann's *Ilios*, by W. (3). A rather unfavorable notice (by L. D.) of Benicken's *Studien und Forschungen auf dem Gebiete der homerischen Gedichte*, a work which devotes 1734 pages to one book (XII) of Homer's *Iliad*. "On peut croire M. B. sur parole: son livre résume tout ce qui a été dit sur la question homérique en général, et sur le chant 12 de l'*Iliade* en particulier . . . Tel qu'il est, cependant, il pourra rendre de grands service aux travailleurs, en leur tenant lieu de toute une bibliothèque homérique." (4). Favorable mention (by C. E. R.) of Kiessling and Prou's *Dionysii Halicarnassensis Romanarum antiquitatum quae supersunt*. *Graece et Latine*. (Didot.) (5). Favorable notice (by H. L.) of Uhlig's

Dionysii Thracis ars grammatica. (6). Favorable notice and *précis* of Weber's Entwicklungsgeschichte der Absichtssätze, Part II (by O. R.). (7). Brief notice of Grundmann's Quid in elocutione Arriani Herodoto debeat (by O. R.). (8). Brief notice of Flach's Chronicon Parium; (9) of the Appendices and Register of Willem's Le Sénat de la république romaine; (10) of Dahl's Zur handschriftenkunde und kritik des ciceronischen Cato maior, and Vassis' Codicis Ciceroniani bibliothecae Laurentianae ab Hieronymo Lagomarsinio n. 32 designati in primo de oratore libro nova collatio.

No. 2.

1. Pp. 113-131. De novis Sallustii Historiarum fragmentis, by Dr. Edm. Hauler. A description of Cod. Aurelianusensis 169(M), and the text of some fragments of Sallust discovered by Hauler under the text of Jerome's commentary on Isaiah. There seems to be some other text under that of Sallust. The author published a more detailed account in the Studia Vindobonensia, 1886, Vol. II.

2. Pp. 132-142. On the diver Scyllias of Scione, by Am. Hauvette. The author discusses especially the accounts in Hdt. VIII 8 and Paus. X 19.1, and concludes that Scyllias existed only in a legendary tradition the origin of which we find in Hdt.

3. Pp. 142-144. H. Weil emends some passages in the letters of the Emperor Julian, published in 16th vol. of the Hellenic Syllogos of Constantinople in 1885.

No. 3.

1. Pp. 145-148. Pierre de Nolhac gives an interesting history of the MS of Festus made by Angelo Poliziano in 1485, and found by Nolhac. It is Vaticanus 3368.

2. P. 148. Notes on Luc. Dial. XVII 2, p. 407, and XXX 2, p. 451, by A. M. D.

4. Pp. 149-154. Remarks on various authors, by A. M. Desrousseaux. I. Emendation of a dozen passages in the correspondence of Fronto.

5. Pp. 154 f. F. P. Nash (Geneva, N. Y.) identifies the Sostratus of Juv. X 178 with the S. mentioned in Plut. *περί ποταμῶν* II 1.

5. P. 156. L. Havet discusses Cic. Orat. 16, 37, 144.

6. Pp. 157-160. L. Quicherat's (posthumous) discussion of Catull. 61. 206, where he reads "ille pulveris *eruti*."

7. Pp. 161-187. An elaborate discussion of the Latin imperative in *-to*, by O. Riemann. All the examples that occur in Plautus, Terence, Cicero's Letters, and Cicero's Orations, are collected and classified; and, until an exhaustive collection from all authors shall be made, the following partly provisional conclusions are drawn:

1. The imperative in *-to* is very common in Plautus, less common in Cicero's Letters and Orations.

2. The imperative forms in *-tor* are *archaic* (Plautus, Terence) and *poetical* (Vergil); no example occurs in Letters and Orations of Cicero, nor has the author seen any example in any of Cicero's works (except in citations of laws).

3. The use of imperatives in *-to* in prohibitions (after *ne, neve*, etc.) is very rare except in laws, treaties, etc.

4. In the 3d person *-to* is rare even in positive commands, except in laws, etc.

5. In all the works examined *-to* in the great majority of cases is employed when an act is not to be performed at once; but in Plautus is found a considerable number of exceptions, in Terence the exceptions are fewer, in Cicero they are rare.

6. Except in laws, etc., the use of the imperative in *-to* is not obligatory. When two imperatives relate to two successive actions, though *-to* is often used of the second, the ordinary imperative is probably more common; but when the time of an imperative is marked by a subordinate clause relating to the future, the form in *-to* is almost obligatory.

7. It is doubtful whether the use of the imperative as a *concession* (Kühner II, p. 152) was distinguished by the form from the other uses.

The article closes with a discussion of Cicero's remark on the imperative *conservanto* (Balb. 16, 35 f.).

8. Pp. 188 f. Louis Havet (1) points out errors in Deiter's collation of MS B of Cicero (*De Nat. Deor.*); (2) emends a frag. of Ennius (ap. Prisc. 10, 26); (3) discusses abbreviations following the name of the corrector of the MS of Fronto; (4) reads *exuvīs* for *exuviis* in Plaut. *Most.* 4, 1, 26, and a frag. of Naevius (32 Ribbeck).

9. Pp. 190-192. Book Notices. E. C. notices favorably the following works: (1) *Varronis de latina lingua libri*, ed. by Spengel; (2) *Gellii Noctes Atticae*, ed. by Hertz; (3) *Syntaxe de la langue latine*, by Antoine; (4) *De affirmandi particulis Latinis* (I. Profecto = 'probably,' 'no doubt,' except in archaic), by Steinitz; (5) *Études critique sur Properce*, by Plessis; (6) *François Guyet*, by Uri; (7) *Die Handschriften der herzoglichen Bibliothek zu Wolfenbüttel*, by O. von Heinemann; (8) *Notice sur des manuscrits du fonds Libri conservés à la Laurentienne*, by Delisle; and (9) L. D. reviews *Poètes et mélodes: Étude sur les origines du rythme tonique dans l'hymnographie de l'Église grecque*, by Bouvy. The first part of the work is confused and unreadable, but the bulk of it is very useful.

No. 4.

In this number is merely completed the *Revue des Revues*, which was begun in a preceding number.

Vol. XI.

No. 1.

1. Pp. 1-4. The post-Homeric Cyclics, by H. Weil. Chiefly a discussion of the *Μικρὰ Ἰλιάς* and its relations to the *Ἰλίου Πέριος*.

2. Pp. 5-9. Remarks on the Greek Epics, by H. Weil. Discussion of a few passages in Apollonios, *Μικρὰ Ἰλιάς*, Choirilos of Samos, and Hom. *Od.* (XI 489).

3. P. 10. H. Weil (1) proposes *ἡμέλησας* for *ἡθέλησας* in Eur. *Alc.* 644; (2) suppresses id. 668 and reads *κείνον δ' ἐγώ* in 667.

4. Pp. 11-14. A. Cartault fixes with great probability the exact date of the composition of Silius Italicus' *Punica*. It covered the period from 88 (or very little before) to 101. Hence it was probably Sil. Ital. that imitated Statius (in his *Thebais*, composed 80-92), not *vice versa*.

5. Pp. 14-16. A. Cartault proposes *et alia poemata* or *poematia* for *epigrammata* or *et epigrammata* (MSS *et appamata, et ippamata*) in the enumeration of Lucan's work by Vacca at the end of his *Life of Lucan*. The author enumerates the works of Lucan, showing that all mentioned up to this point were poetical.

6. Pp. 17-24. Pheres, Admetus, and Herakles in the *Alcestis*, by Ch. Cucuel. The object of this article is to show that there is no comic element in the *Alcestis*, and to justify the scene at the burial and that at the table.

7. Pp. 25-32. Paul Girard rejects Cobet's explanation of Dem. de Cor. 169, and discusses very satisfactorily the whole question of barricading streets in Athens to force the people into, or keep them out of, the places of assembly, etc. In this case they were to be kept from collecting in the market-place on ordinary business, so as to secure a full attendance of the assembly to be held in the Pnyx. He reads *καὶ τὰ γέρον' ἀνεπετάννυσαν* (for MS *ἐνετίμπρασαν*, Cobet *πεπετεράννυσαν*), and refers to the Schol. on Ar. *Acharn.* 21 f.

8. P. 32. L. Havet proposes *fausto . . . nupta* for *facto . . . rapta* in Propert. IV 11. 66.

9. Pp. 33-41. Paul Tannery discusses two abbreviations used in the Scholia on Aristarchos of Samos, and incidentally discusses a few passages.

10. Pp. 42-44. Sp. Vassis corrects the statement in O. Riemann's *Latin Syntax* that in indirect discourse *scripturum esse* can represent the direct *scribere* (unreal apodosis). In Caes. B. G. V 29. 1 f., he reads "venturos (sc. fuisse); *sese non*," etc. He cites fifteen examples from Cicero and a few from other authors to show that *fuisse* (not *esse*) was used.

11. Pp. 45 f. Ch. Comte shows that *Commodian* I 28 is a *double* acrostich, the initial letters giving *iusti resurgunt*, and the final *avari cremantur*, except that the present text gives *avars*: hence, for *lucraris* he proposes *lucrasti*—an unusual act. form.

12. Pp. 47-48. L. Havet (1) reads *nulla mala re os expolitus muliebri* in Ter. *Heaut.* 289; (2) shows that *ipsus est* belongs to Antipho in Ter. *Phor.* 215 f.; (3) mentions a metrical ground for considering the *Adelphoe* as the second play chronologically.

13. Pp. 49-61. Remarks on Various Authors, by A. M. Desrousseaux. II. Critical discussion of twenty passages of Lucian and eight of Herodotos.

14. Pp. 61 f. Émile Thomas discusses Tac. *Dial. de Or.* 5.

15. Pp. 62-64. L. Havet (1) rejects Verg. *Aen.* VI 439 and the last two words of the preceding verse, which was originally defective until some one filled it up from Georg. IV 479; (2) corrects Servius ad *Aen.* VI init.; (3) reads *quai* as two shorts in a few passages of Plautus.

16. Pp. 65-68. G. Bernardakis critically discusses a few passages of Plutarch.

17. Pp. 69-74. E. Audouin shows that *ab* was used with the agent after *-ndus* when the meaning was that something was proper to be done, and the dat. when one was under an obligation to do something. He applies his principle to the thirty-three examples furnished by Cicero.

18. P. 74. L. Havet emends Ennius ap. Macrob. VI 2. 25.

19. Pp. 75-77. L. Havet shows that in the case of names of *ports* prepositions were employed to denote the *where, whence* and *whither* relations, and discusses some special cases.

20. Pp. 78-79. A. Jacob: note on the signature to Par. Graec. 290.

21. P. 79. S. Reinach proposes *mox* for *non* in Lucan. Phars. VIII 146.

22. P. 80. L. Duvau: critical notes on Nonius, p. 145, 148, p. 480, 2088, and mention of MS in Brussels containing on its parchment covers some fragments of Servius' commentary on Verg. Aen. II.

23. Pp. 81-88. A new document relating to the *codex Remensis* of Phaedrus, by É. Chatelain. The codex of Reims was destroyed by fire in 1774. Collations that had been made are more or less inaccurate, and some of them are lost. Chatelain has found, in an ed. of Phaedrus in the library of the University of France, a few leaves on which Denys Roche, of Reims, answered questions asked by Vavasour, of Paris, as to readings of the now lost codex. Chatelain publishes the correspondence including the answers.

24. P. 89. The MSS of Montpellier, by Max Bonnet. III. Quintilian.

25. Pp. 90-96. Book Notices. (1). Müller's *Handbuch der klass. Altertumswissenschaft*, Vol. I, noticed, for the most part very favorably, by O. R. (2). Peajon's *Xen. Memorabilia*, Book I, unfavorably mentioned by A. J. (3). Roersch and Thomas, *Éléments de grammaire grecque*, highly commended by A. J. (4). Wilhelm Heraeus, *Quaestiones criticae et palaeographicae de vetustissimis codicibus Livianis*, very favorably noticed by O. R. (5). Krebs, *Antibarbarus der lateinischen Sprache*, 6th ed., by J. H. Schmalz, Vol. I, highly praised by O. R. Many important facts are stated in articles in which no one would think of looking for them; hence the reviewer urges the author to add an index of expressions cited out of their alphabetical order. (6). É. Chatelain, *Paléographie des classiques latins*, instalments 3-5. A list of the fac-similes is given without comment.

No. 2.

1. Pp. 97-118. Unpublished scholia of Petrarch on Homer, by Pierre de Nolhac. History and classification. These remarks of Petrarch on Homer, of course, shed light only on Petrarch.

2. P. 118. Darest emends *Panegyrici Veteres* (Teubner), p. 129, l. 17 ff. For *poenarum . . . desinit esse barbaria* read *Pictorum . . . desit esse Batavia*.

3. Pp. 119-122. Critical remarks on "The Supremacy of Reason" (IV Maccabees), by Henri Bois.

4. Pp. 123 f. Julien Havet quotes from a letter of Gunzon (about A. D. 960) a passage which he shows to have been a pair of hexameters (not prose closing with a hexameter, as Thurot thought). This passage is quoted by Gunzon as a "proverb of Aristotle." Havet infers that the *Παροιμαί* of Aristotle existed in a Latin metrical translation. The couplet as emended is:

Limax in concha sibi cornupeta esse videtur,
Seque putat cursu timidis contendere damis.

5. Pp. 125-128. Book Notices. (1). Leo Sternbach, *Meletemata graeca*, noticed, in the main favorably, by A. M. D. (2). Hartman, *Analecta Xenophontea*, pronounced by A. M. D. "a remarkable contribution to the history, interpretation, and criticism of the text of Xenophon." (3). Omont, *Facsimilés de manuscrits grecs des XVe et XVIe siècles*. General statement of contents, by E. C. (4). Ch. Cucuel, *Essai sur la langue et le style de l'orateur Antiphon*, noticed by O. R. An excellent work, but restricted too closely to a statement of facts without comparison with other authors or common usage.

No. 3.

1. Pp. 129-141. Fr. Blass, in a letter to Henri Weil, maintains that the first oration of Dem. against Aristogeiton is genuine, but that it was not intended as an oration to be delivered, but was written as an exercise, and never reduced to a final form.

2. Pp. 142-153. Several passages of the *Aulularia* critically discussed by L. Havet.

3. Pp. 153-160. Book Notices. (1). Müller's *Handbuch*, etc., Vol. IV, Part 1. Table of contents, with high commendation, by O. R. (2). Schoell and Studemund, *Anecdota varia graeca et latina*, Vol. I. List of contents, with commendation, by A. J. (3). *Classical Review*. A description, with favorable criticism. (4). Keller, *Thiere des classischen Alterthums*, etc., described by L. D. (5). Müllenhoff, *Deutsche Alterthumskunde*, commended by H. Gaidox. (6). A. Reisch, *De musicis Graecorum certaminibus capita quattuor*. A Vienna doctor-dissertation (1885) very highly commended by A. K. (7). Simon, *Xenophon-Studien*, commended by O. R., who mentions other works of the sort, and sums up the conclusions of Simon. The object of the work is to determine the different periods of composition by means of the style, peculiar expressions, etc. (8). Holden, *Plutarch's Life of Sulla*; tolerably favorable mention by A. J. (9). Van Leeuwen and Mendes da Costa, *Homeric Grammar*, revised and translated into French by Keelhoff, highly commended by O. R. The work has an appendix containing Il. I and Od. I restored to their true form according to the authors' views. (10). Tycho Mommsen, *Beiträge zu der Lehre von den griechischen Präpositionen*, erstes Heft (1886), noticed, of course very favorably, by O. R. This work is the first of a series comprising the author's well-known Programmes.

No. 4.

This number merely completes the *Revue des Revues*, begun in the previous number

M. W. HUMPHREYS.

HERMES, 1889.

III.

H. Dessau. *Die Scriptores Historiae Augustae*. There are elements, e. g. in the writings of Trebellius Pollio, which are incongruous, passages which commend the very adversaries of the monarch to whom the book is dedicated. Other difficulties are enumerated and emphasized in the discussion of the Life of Aurelianus by Flavius Vopiscus, undertaken at the request of the praefectus urbis, Tiberianus (303-4 A. D.). Chapter 44, Dessau urges, could not have been written in 305 or 306, an encomium of Constantius which at that time could not but offend the Caesar Severus who governed Italy. The reference to Diocletian, too (c. 43), presents difficulties. In a further section Dessau treats of falsifications and inventions, matter designed chiefly to fill space, composed with incredible assurance, e. g. a judgment of Marcus Aurelius (d. 180) about the reign of Pertinax (193 A. D.), and similar anachronisms. A young son of the Emperor Maximinus is called *imperator*, names and persons were sometimes invented. It is stated that the Emperor Maximinus was of Gotho-Alanic descent; such a fiction may have originated about 380 or 390 A. D.

The *Vita Severi* copies freely from Aurelius Victor, the *Vita Marci* from Eutropius. On the whole, then, weighty indicia point towards the latter part of the fourth century, while the attempt was made to present the vitae as composed in the earlier part of the century. The motive probably was the desire to add to the prestige of these writings by creating the appearance of greater antiquity (p. 375), and to make the books more salable. This date would easily explain the incongruities noted above. In the six authors there is a suspicious uniformity, e. g. in their mode of sketching personal characteristics; a similar uniformity is notable in their mode of making reference to authorities (p. 382). Another common trait is the quotation of Greek verses in Latin version, playing on the names of emperors, and the like. Granted that these writers lacked literary individuality, how are we to explain their common use of some extraordinary phrases, e. g. *in litteras mittere* (= *scribere*), *rei publicae necessarius*, *conflictu habito*? Dessau's inference is that we are confronted with biographies which are indeed the work of one and the same author.

Th. Mommsen. The Oldest MS of Jerome's Chronology. This MS, now in the Bodleian Library, was, according to E. Maunde Thompson, written in the sixth century, and affords important evidence in the province of Latin orthography, being free, on the whole, from the faults of medieval copyist spelling. The MS is superior to the MSS collated by Schoene. Some interpolations seem to have been made very soon after publication.

E. Bethe. Untersuchungen zu Diodors Inselbuch. What Diodorus in his story of primeval Crete quotes from the Theogony of Epimenides is a stupid forgery, or rather is derived from a stupid forgery, although there existed at one time a genuine theogony of that sage. The further description by Diodorus of Cretan antiquity and its heroic age is compared by Bethe with Strabo's quotation from Apollodorus of Athens (commentary on the *νέων κατάλογος*).

Similar tracing of material is attempted in connection with Diodorus' treatment of Samothrace, the Troad, Rhodes, Naxos, etc., suggesting derivation from Apollodorus.

A. Nauck. *Analecta Critica*, on passages from Homer, Aeschylus, Sophocles, Euripides, Theocritus, Callimachus, Oppian, in the tragedy *Χριστὸς πάσχω* (ed. Brambs, 1885), Lysias, Diodorus, Plutarch, Diogenes Laertius, Athenaeus, Choricus of Gaza, letters of Crates, Diogenes, Synesius, Eustathius on the *Odyssey*, p. 1669, 49. Of Latin writers, Ovid and Horace figure in these notes.

IV.

W. Schulz (*Ad Scholia Iuvenalia adnotationes criticae*) presents some of his observations on these scholia, having in the past had the material of Jahn at his disposal. In this article S. calls attention to older and later hands of scholiasts explaining the same *lemma*. A new edition by Beer of Vienna is expected.

O. Kern (*Zu den Orphischen Hymnen*) warns against the tendency to derive too much in the hymns from the Orphic Theogony. The reminiscences of the Theogony are crowded together in some few hymns, and the material suitable for a corpus of Orphic literature is growing from day to day, e. g. by means of papyri dealing with mantic matters and the like.

E. Maas (*Zur Hekabe des Euripides*) opposes Rassow's theory (*Hermes*, 1887, 514-534) of a recasting of the play. Rassow had exaggerated apparent incongruities¹ in the exposition of the action. The paper of Maas is an instructive piece of evidence illustrating anew the ever necessary *νάφε καὶ μέμνασ' ἀπιστεῖν*, particularly when the propounder of new theories operates with subjective premises which culminate in negation of tradition.

E. Mass. *Alexandrinische Fragmente*. The story of Philemon and Baucis (in Ovid) in its details is borrowed or copied from the *Molorchus* of Callimachus. *Molorchus* was a man who entertained Hercules when the latter was on his way to do battle with the Nemean lion (*Callim. Αἶτω*). This trait is imitated also by Nonnus 17, 41 sqq. Further on Maas quotes minor *motifs* found in Nonnus, as well as in Tibullus and in Catullus, the original being some Alexandrian poem unknown to us.

M. Willmann. *Sextius Niger*. Pliny the Elder and Dioscorides *περὶ ὕλης ἱατρικῆς* (*materia medica*) employed a common source, being very nearly contemporaries of each other. This common authority probably was Sextius Niger *περὶ ὕλης*, whose time was about 10-40 A. D. The fact that Dioscorides carps so much in his references to Sextius is actually a proof of his borrowing, and his ostentatious display of other authorities does not disguise the fact that the vain creature Dioscorides found these in Sextius himself. A discussion of authorities used by Niger follows. The paper is really of more importance for the history of medicine than for that of literature.

H. Matzat. *Der Römische Kalender von 190-168 B. C.*

¹ On this subject cf. Goethe's remarks on incongruities in Shakespeare's *Macbeth*, *Eckermann*, April 18, 1827.—E. G. S.

I. W. Kubitschek. Die Holzpreise des Diocletianischen Maximaltarifs. In the time of Diocletian consumers began to suffer severely from combinations of merchants or trusts, and the emperor and his colleagues in 301 issued an edict fixing certain maxima of price (cf. the National Convention in Robespierre's time), without taking into consideration different economic conditions prevailing in the various provinces. Kubitschek explains the details of measurement preserved in epigraphic copies at Mylasa and Stratonicea in Caria.

E. Schweder. Über eine Weltkarte des achten Jahrhunderts. The Spanish monk Beatus (second half of eighth century A. D.) wrote a commentary on the Apocalypse, to which commentary he appended a chart of the world. Of this chart there are extant three copies: one at Turin, of the twelfth century; one in the British Museum (MSS No. 11695); the best being that in the Bibliothèque Nationale at Paris, of the eleventh century. The statements of Orosius seem to have been especially worked up. There are striking points of contact with the Tabula Peutingeriana and with the itinerary chart used by the cosmographer of Ravenna.

H. van Herwerden. Aristophanea (critical notes). The distinguished compatriot of Cobet manifests in every line a very high degree of familiarity with the critical history of the text. It is impossible and not at all essential in this place to estimate the degree of plausibility or convincing force in the various conjectures from Acharnians to Plutus, but exegesis will certainly be greatly advanced, and teachers reading Aristophanes will be glad to turn to the paper. Many real difficulties are emphasized.

U. Köhler. Über Boeotische Inschriften aus der Thebanischen Zeit. K. first discusses C. I. G. 1565 and Collitz-Meister No. 720, both being decrees in which *προξενία* was awarded; in the former, to a Carthaginian, Nobas; the name in the second is destroyed; otherwise the phraseology is substantially uniform. Köhler rejects the supposition that No. 1 referred to the reign of Perseus, 174 B. C., because two of the Boeotarchs mentioned are also named in Plutarch Pelop. 35. The historical inference of K. is noteworthy (p. 640): "The demos appointing the *proxeni* of the Boeotians is, of course, not the popular assembly of the Thebans, but the assembly (held in Thebes) of the united Boeotians."

E. G. SIHLER.

ENGLISCHE STUDIEN. Herausgegeben von Dr. EUGEN KÖLBING, Heilbronn. XII Band, 1889.

I.—Gottthelf Willenberg, The Sources of Osborn Bokenham's Legends. Willenberg's results may be summed up as follows: Bokenham's poems are mere paraphrases of Latin originals. The original is usually a form of the Golden Legend, not always identical, however, with the version printed by Graesse in his edition. From the Golden Legend are taken the stories of Saints Elizabeth, Agatha, Cæcilia, Lucia, and Catherine, and that of the Eleven Thousand Virgins. From the Golden Legend and the Latin Life of St. Agnes, the story of this saint. From the Golden Legend and the New Testament, that of Magdalen. From the Golden Legend and two Latin sources, unknown, but similar

to two that are known, that of St. Margaret. From a Latin original not very different from one printed by Surius, *De Probatis Sanctorum Historiis*, Oct. 20, that of St. Faith. From a legend probably compiled from the Gospel and the History of the Birth of Mary, that of St. Anna. From unknown originals, those of Saints Dorothea and Christina.

M. Krummacher, *Language and Style in Carlyle's Frederick II.* The third instalment of this valuable study, treating of stylistic peculiarities, with copious citations.

J. F. Jameson, *Historical Writing in the United States, 1783-1861.* This is a lecture delivered at Johns Hopkins University in the early part of 1887. Two or three quotations will serve to illustrate the merits of this essay. On George Bancroft, the historian: ". . . The author's faults—his strident and uncritical Americanism, his rhetorical bias, his lack of objectivity in such studies, the superficiality of his insight into national psychology, his failure to perceive its complexities, his tendency to conventionalize, to compose his populations of highly virtuous Noah's-ark men. The excurses (*sic*) in which he attempts this are among the least happy and adequate portions of his work. Excursiveness not always well proportioned, is a frequent fault in it. Let us add that he is often not quite fair to the Tories and the British; and then let us confess that a work upon which a man of great talent, with unrivaled opportunities, has spent fifty years of faithful labor, could not fail to be a great book."

Speaking of Prescott: "The unity of design and beauty of detail, the romantic charm and picturesqueness, which the author sought, he certainly obtained. Scarcely less praise must be given to the conscientiousness of his research, though it may be doubted whether his critical insight was of the most penetrating sort. Nor was he a profoundly philosophical historian, distinguished for searching analysis. In one of his early private memoranda, he confesses that he hates 'hunting up latent, barren antiquities,' and though he later to some extent conquered this repugnance, the studies which make the analytical and sociological historian were never thoroughly congenial to him. It is mainly the concrete aspects of life that engage his interest, and as a historical painter of these he was, in the period of the publication of his works, the years from 1837 to 1858, without a rival save Macaulay and Michelet."

The Book Notices contain, among others, reviews of Sweet's *Second Anglo-Saxon Reader* (why *will* Sweet, who so long ago told us that 'Old English' was the proper term, continue to use 'Anglo-Saxon'?), Dowden's *Life of Shelley*, and Vietor's *Introduction to the Study of English Philology*.

The department of Miscellanea has a good note on Exodus 351b-353a, by M. Konrath, and an interesting biographical notice of Dr. Ingleby, by Karl Lentzner.

II.—A. Brandl, *Some Historical Allusions in the Chaucerian Poems.* "The Squyres Tale" is the first to be considered. No one has yet discovered a historical basis for this fragment, the nearest approach to it being the identification of certain names and descriptions with corresponding portions of Maundeville and Marco Polo. After explaining and rejecting an earlier

hypothesis of his own, Brandl finally identifies Cambyuskan with Edward III, Algarsyf with the Black Prince, Camballo with John of Gaunt, then the eldest surviving son of Edward III, Canace with the latter's second wife, the Spanish princess Constance de Padilla, the falcon (always the symbol of a member of a royal family) with Elizabeth, a daughter of John of Gaunt by his first wife, and the tercelet with John of Pembroke, the husband of Elizabeth, who had just deserted her and was about to marry Philippa de March, who is accordingly the kite. Canace is therefore not the daughter of Edward III, strictly speaking, but his daughter-in-law.

When Chaucer says, near the close of the Second Part,

And after wol I speke of Cambalo
That faught in lystes with the bretheren two
For Canacee, er that he myghte hire wynne,

he is referring to John of Gaunt's service with Pedro the Cruel, whose daughter Constance was, against Pedro's bastard brother, Enrique de Trastamara. The courtesy attributed to the tercelet by Chaucer appears in Thomas of Walsingham's characterization of John of Pembroke as "liberalis, affabilis cunctis, humilis et benignus." Brandl's means of identification is a passage from Knighton, quoted from Twysden, X Scriptores, s. 2677. The passage runs: "Habuit autem idem pius dux in comitatu suo uxorem suam Constanciam, filiam regis Petri Hispaniarum, et Katerinam, filiam ejus, quam genuerat de eadem Constantia; duas etiam alias filias, quas genuerat de domina Blanchia, priore uxore sua, filia et haerede Henrici ducis Lancastriae, scilicet dominam Philippam non conjugatam et dominam *Elizabet, Comitissam de Penbrok, dimisso viro suo juvene in Anglia. Qui comes post recessum uxoris suae fecit divorcium et desponsavit sororem comitis de Marchia.* Dominus vero Johannes de Holande primo dictam Elizabet desponsavit sibi in uxorem."

According to Brandl, the dates would require us to assign the Squire's Tale to the early part of the year 1390. Within this year Pembroke had fallen in a tournament, and—Elizabeth had married again. This would account for the poem's remaining uncompleted.

Brandl's own summing up is here given in translation: "Chaucer composed the Squeres Tale early in 1390 in honor of the Lancaster family, then newly returned from Spain, as a mark of his gratitude, and as a means of creating popular sentiment in their favor and of recommending himself anew to their graces. At the outset he alluded to Lancaster's popular father, Edward III, and to the grounds of the English expeditions to Spain (Part I). He next depicted the grief which had come upon Elizabeth, Lancaster's daughter, immediately after their return, on account of the unfaithfulness of her husband, John of Pembroke, together with the kindness of her stepmother, Duchess Constance (Part II). Then were to follow the account of the warlike deeds performed by Lancaster and his famous brother the Black Prince, besides something further concerning their father Edward III, who had favored these adventures. Instead, however, of treating his material with homely straightforwardness, Chaucer followed the current fashion in disguising it as fable. The necessary machinery he borrowed partly from Tartary, the most distant kingdom then known, using for this purpose the available portions of Marco

Polo's Travels; but in part he adopted the bird-masques of the English court poets who dealt with historical materials. The outcome of the whole was to have been a reconciliation, but this was rendered impossible by the marriage of the disloyal Pembroke with another lady in that very year (1390). Accordingly the poem remained a fragment. It was incorporated into the *Canterbury Tales* without change, as it would appear, and, with a delicate allusion to the poet himself, put into the mouth of the Squyere. The poem furnishes another proof of the realistic character of Chaucer's poetry, in the sense of its being a reflex of real occurrences, and an indication of his unswerving attachment to the House of Lancaster, an attachment which was again revealed by his speedy recognition of Henry IV, the usurping Lancastrian king, on his accession in 1399."

In the second place, Brandl considers the so-called "Chaucer's Dream." According to his interpretation, the elderly lady introduced early in the poem would be Margaret, Duchess of Clarence, the sister-in-law of Henry V; the "queen," Princess Katharine of France, whom Henry V married; and the knight, Henry himself. The earlier dream is referred to the year 1419, the second to the following year. Duchess Margaret is the same whose effigy, side by side with that of her two husbands, of whom the Earl of Somerset was the first, lies in the Warriors' Chapel of Canterbury Cathedral, near that of Archbishop Langton, the champion of English liberty. The correspondences are worked out by Brandl with much skill and plausibility.

K. Elze, Notes on K. Richard II.

W. Franz, *Dialect in Charles Dickens*, is a classified collection of materials derived from Dickens' novels for the illustration of dialectical peculiarities. The student of archaic forms or of contemporary manners will find much that is instructive in this paper, no less than he who devotes himself to modern English dialects as his peculiar province.

Karl Breul, *The Scientific Study of Modern Languages at Cambridge*. A useful article, showing how much remains to be done for modern language study at Cambridge, but written with moderation and apparent fairness.

Wilhelm Heymann, *The Definite Article in English*. The article takes the form of a criticism of G. Wendt's program on the subject, published at Hamburg in 1887.

The most valuable of the Book Notices are those on Morsbach's *Origin of the Modern English Literary Language*, and Einkenel's *Rambles through Middle English Syntax*. Both are highly praised, as they deserve.

III.—J. Caro, *Minor Publications from the Auchinleck MS*. Part X is an edition of *Horn Childe and Maiden Rinnild*, preceded by a discussion of the origin of the story of Horn and the mutual relations of the various versions, and by an investigation into the dialect, metre, and style of the poem edited. There are two opposite views concerning the poems of Horn, represented by Wissmann on the one side, and by Stimming, Zupitza, and Child on the other. According to Wissmann, *King Horn* is the oldest form of the legend, and from it came the French romance; the English romance sprang either from the

French or from an independent modification of King Horn. The Scottish ballads on the same theme follow the outlines of Horn Childe. According to the other view, King Horn, Horn Childe, and the ballads, derive equally and immediately from a legend current among the people, the French romance coming from an English source traceable to the same ultimate origin as King Horn, but independent of the latter. Caro's conclusions are: King Horn is the oldest of the three versions, but not necessarily the ultimate literary form. The French romance is derived from one or more English versions parallel with the existent King Horn. Horn Childe cannot possibly go back to King Horn on the one hand, nor direct to the popular legend on the other; probably the author had several manuscripts before him. Caro then represents the hypothetical relations by a diagram or family tree.

W. Sattler, Zur Englischen Grammatik, VII (continued). Sattler's collection of examples is noteworthy. Thus in the discussion of the plurals of names of fish, he cites 206 quotations of 109 different sorts of fish. From this we gain the information that *whitebait*, for example, is never used in the plural as a collective, nor *smelts* in the singular for the same purpose, but that *herring*, *carp*, *haddock*, and several others are used in both singular and plural in the collective sense. In so thorough a fashion does the author go about all his researches under this head.

W. Swoboda, Acquisition of a 'Vocabulary' in a Foreign Language, and Especially in English.

The Book Notices have a review of Part II, First Half, of Schipper's English Prosody, and of Ward's edition of Marlowe's Faustus and Greene's Friar Bacon and Friar Bungay.

In the Miscellanea, Max Kaluza adds to the discovered sources of the Cursor Mundi three additional ones; M. Konrath shows that the Kentish version of Sawles Warde is independent of the other Middle English form, though derived from the same Latin original; and H. Schuchardt, under the title Contributions to the Knowledge of Creole English, quotes a number of letters by *Indian* boys and girls, as written from their training-schools at Carlisle.

(In the Report on Vol. XI of Englische Studien—A. J. P. XI 380—in St. Godric's second poem, *at* should be *pat*).

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